1: Ammar E, I-5 (1951) 1954
MR13 Fellahin MR13
Silwa

[Boys] [Girls] 857

LIVELIHOOD IN SILWA

FROM SEVEN TO TWELVE[1]

Before the introduction of compulsory schooling and perennial irrigation, the specific responsibility for this period was irrigation—he still helps with it in the afternoon.

Collects leaves, clover, grass, and weeds for feeding the animals, takes animals to water, as tending animals is his main responsibility, whether at home or in the field.

Fetches drinking water on donkey-back.

Helps in harvesting.

Helps in digging land, breaking up clods with the hoe as an introduction to his use of implements.

Takes out and leads his blind or old father or grandfather.

Takes corn on donkey-back to the mill to be ground.

Tasks of previous period if no younger sibling in the family.

Establishment of tasks of preceding period, and helping mother in food preparation.

Fetches water from the Nile in a larger jar, as towards end of this period she can balance the filled jar on head without support of hands. [312] [482] [231]

Takes midday meal to the field, and brings home dates and vegetables.

Helps mother in attending to poultry and sheep, searches for straying sheep or chicken outside. [231]

Daughters of widowed women, or men who are not actually engaged in farming, gather fuel from along the roads. [848] [312]

Brings home 'clay' from the Nile or the field to help mother in building or repairing the oven, the pigeon-cote the fireplace and the earthen store for seeds.

Carries corn on her head to the mill. [482]

FROM TWELVE TO SIXTEEN 883

Fertilizer-fetching is the main responsibility. Father is responsible for the work on the land, while son is responsible for carrying fertilizer from the hill.

Rears with special attention animals allocated to him: calf, small camel . . . as an investment for his marriage-payment.

Makes ropes by twisting fibre of the palm trunk.

'Sea' is one of her main responsibilities, which means water-fetching from Nile mainly at night. [241]

Occasionally takes women's washing as well as her own to be washed in the Nile [296]

Sieves flour, sews and cooks. [231]

Heats the oven, kneads and bakes. [422]

Hair-delousing. [515]

Wool spinning and yarning.

Makes plate and dish covers out of palm leaves, and dolls to ornament her future house. [283] [285]

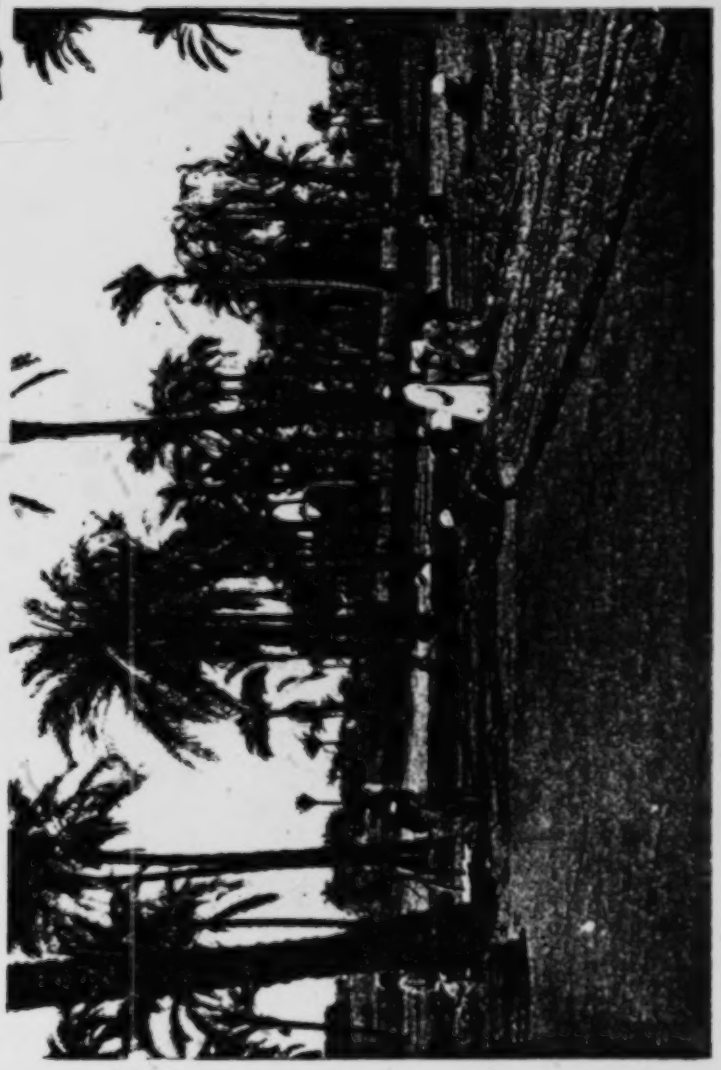
Errand-going decreases to the minimum.

May get married before sixteen. [582]

[1] This is the period where compulsory schooling has interfered with the traditional activities of children. 871

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

137
283
291



ROPE-MAKING AT AKHMÎM

The man seated in the centre of the picture is twisting the split and softened strands into a thin cord. See p. 161.

[Facing page 1]
Frontispiece

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt
Siwans MR14

F 285 415

nails or fastenings of any kind are used. The lid is made in a similar way. I always have my kitchen utensils and stores packed in such baskets when travelling from village to village, as they have the advantage of being light in weight as well as durable.

Beds, chairs, and small tables are made of the same material and in a similar way to the *kafaṣ*.

Native rope is usually made out of the fibre of the palm-trunk (*lif*). The *lif* is picked over and torn into strips, which are twisted into a cord between the palms of the hands (Fig. 91 and Frontispiece). There is a large rope-making industry in Fayûm Province, and the ropes made in this village are traded over a large area.

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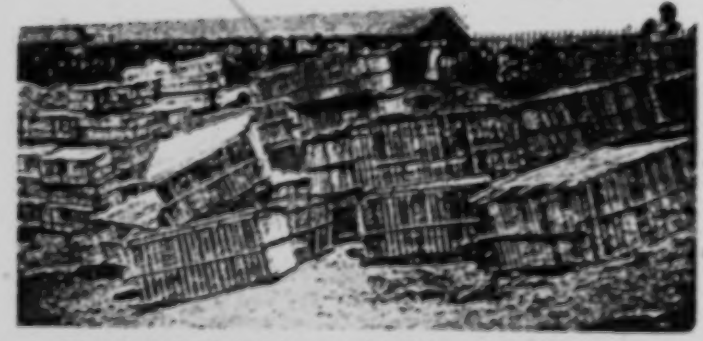
F 083
S [085]

FIG. 89. VARIOUS BASKETS: TRAY (AT BACK), FRUIT-BASKET (IN CENTRE), BASKET FROM SÎWEH (ON RIGHT)

Strong woollen cloth is woven in a great many villages, but the weaving of finer materials, such as silk, is mostly

F 286 344



F [085 417]

FIG. 90. BASKETS OF PALM-RIBS (AKFĀṢ) FOR SALE IN A MARKET

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

THE FELLĀḤĪN OF UPPER EGYPT

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confined to a few localities, where such work is done by specialists.

The looms are usually set up indoors, but, though hand-worked, they cannot be said to be very simple or primitive, and I feel that I must devote a great deal more study to the methods of working them before describing them in detail.[1]

283
291
142
516
857

FIG. 91. YOUTH MAKING ROPE

Very small looms are used for weaving narrow bands or for adding borders to silk handkerchiefs (Fig. 92).

Looms such as are used by the Arab women for the weaving of carpets are of a more primitive type. They consist of four pegs driven into the ground, on which the warp is extended, and two stones on which the heddle is balanced (Fig. 93). An excellent description of such a loom has been given by Mrs Crowfoot in *Sudan Notes and Records*.[2] The carpets and rugs woven on these simple looms are very strong and durable, and the colouring is quite attractive.

Spinning is, so far as I have yet observed, more often done

[1] For an excellent photograph and description of a modern upright loom see A. C. Mace, *Ancient Egypt* (1922), pp. 75 f. and Pl. 2.

[2] April, 1921, vol. IV, No. 1, pp. 25 ff.; see also H. E. Winlock, *Ancient Egypt* (1922), pp. 71 ff.

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

Spinning is, so far as I have yet observed, more often done by men than by women in Egyptian villages, though I have seen one or two women engaged in this occupation. One year, when visiting a tribe of Arabs, I saw more than one woman spinning yarn.

I have referred in previous chapters to two kinds of bread made by the peasant women. Wheat- and *dura*-flour blended, or the latter ingredient only, are used, mixed of course with yeast, and

FIG. 93. SMALL LOOM FOR ADDING BORDERS TO SILK OR COTTON HANDKERCHIEFS AND THE LIKE

water is added till the dough is of the right consistency. The dough is then put to rise in the sun.

When the round, bun-shaped loaves of bread, called *khubz*, are made the dough is formed into cakes of the required size, which are then put to rise in the sun before being baked in the oven (Fig. 94). Wheat-flour is the main ingredient of *khubz*, which is the bread usualy eaten by the wealthier peasants.

The making of *battaw* is a more laborious task. When ready for the oven a small dab of fairly moist dough is placed on a large, fan-shaped object made of palm-ribs. The woman then tosses the dough on the fan until it has spread in a thin layer all over it. The 'fan' is then handed to another woman, seated before the mud oven, who slides the flat, round sheet of dough on to the open

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

AGRICULTURE AND HARVEST RITES

If the land to be irrigated is much above water-level two or three of these *shawādīf* (plural of *shādūf*) are worked one above the other.

The men thus engaged usually sing at their task, some of their songs being very melancholy, and descriptive of their hard and laborious toil. One of them runs thus:

Shawādīf,
Their ropes are of palm-fibre
And their pails are of goatskins.
And it was in ancient times that *shawādīf* were
invented
By the blessed Ṣāliḥ Zabādi.

The ropes referred to are those by which the bucket is suspended from the end of the weighted branch which acts as a lever. The name of the supposed inventor is, of course, mythological.

The following is a lament on the hard labour involved in the working of a *shādūf*:

Hast Thou resolved upon strangling me, O God?
Loosen the noose!
No mother weeps [for me],
No aunt,
No sister![1]

Another method of raising the water is by means of a water-wheel round the circumference of which pottery jars are attached. Another small wheel with cogs is attached to the same axis as the larger wheel, and into it fit the cogs of a large horizontal wheel. When this is made to revolve the two vertical wheels are set in motion. A long pole is attached to the horizontal wheel, and to it an ox, cow, or buffalo, or even a camel, is yoked and driven round and round by a man or boy. The animal is usually blind-folded to prevent it from becoming giddy. The groaning and creaking of the turning water-wheel form, to my mind, a most soothing sound.[2] Yet another contrivance for raising the water to the level of the fields is the Archimedean screw, depicted in Fig. 98.

During harvest-time every available man, woman, and child is employed in the fields; but before any of the corn is cut some of the villagers go into the fields and pluck the finest ears by hand. These are plaited into a special form, and this object, called the

[1] See H. Schaefer, *The Songs of an Egyptian Peasant*, translated by F. H. Breasted (Leipzig, 1904), pp. 43 f.

[2] For excellent photographs of a *shādūf* and a water-wheel see *op. cit.*, pp. 45 and 107.

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt
Ancient Egypt MR5
FA 372 FA 285

may have been referring to the way in which cow-dung is made into cakes for fuel (p. 154) when he says:[1] "They take up dung with their hands."

Baskets of the same shape and same technique as the *maḳṭaf* (p. 156, Fig. 83) were made anciently, as can be seen from the photograph of such a basket found at el-'Amarneh (Fig. 174), and dating therefore from the Eighteenth Dynasty. Such baskets are constantly depicted in reliefs and paintings from the Third Dynasty onward, often as being carried, as at the present day, on the heads of the women.[2] Baskets of much the same shape and of the same technique as the Eighteenth-Dynasty baskets shown in Fig. 175 are woven at the present day (p. 159)—*i.e.*, they are made of palm-leaf with a foundation of split midribs and built up spirally with over-sewing.[3] In el-'Amarneh was found a basket tray[4] that is almost an exact replica of that depicted in Fig. 89, p. 161, while the two baskets, the one ancient and the other modern, shown together (Fig. 176) are also practically identical.

A [192]

FIG. 174. ANCIENT MAḲṬAF
After T. E. Peet and C. L. Woolley, *The City of Akhenaten*, Part I, Pl. XXI, 4.

The *ḳafaṣ* (p. 160) was as much employed anciently as it is now, and is frequently shown in the ancient reliefs and paintings.[5] A bed made like a *ḳafaṣ*, and somewhat similar to that mentioned on p. 161, may be depicted in the Third-Dynasty tomb-chapel of Ḥesy.[6]

A [352]

Palm-fibre rope like that in use at the present day (see p. 161 and Frontispiece) has been found in tombs of all periods.[7]

F A 283

[1] ii, 36.
[2] See above, p. 299, and *cf.* p. 37, Fig. 14, p. 80, Fig. 38.
[3] See also W. M. F. Petrie, *Tarkhan*, Part I, Pl. X, 1.
[4] T. E. Peet and C. L. Woolley, *op. cit.*, Pl. XXI, 3.
[5] *E.g.*, P. E. Newberry, *El-Bersheh* (London, 1893), Part I, Pl. XXII.
[6] W. E. Quibell, *Excavations at Saqqara, 1911-12: The Tomb of Hesy* (Cairo, 1913), p. 29 and Pl. XIX.
[7] See, *e.g.*, W. M. F. Petrie, *Deshasheh* (London, 1898), p. 33 and Pl. XXXIV.

A [113]